# EUPHRATES,
## OR THE
# WATERS
## OF THE
# EAST;

Being a short Discourse of that Secret Fountain, whose Water flows from Fire; and carries in it the Beams of the Sun and Moon.

By Eugenius Philalethes.
By Thomas Vaughan

Sadith ex Lib. Sacro.
*Et dixit Deus, cujus Nomen sanctificetur:*
Fecimus ex Aqua omnem Rem.

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# To the READER.

I Have Reader, (and I ſuppoſe it is not unknowne to thee) within theſe few yeares, in ſeverall little Tractats delivered my Judgement of *Philoſophie*, I ſay of *Philoſophie*, for *Alchymie* in the common acceptation,

and as it is a *torture* of *Metalls*, I did never believe, much leſs did I ſtudy it. In this print, my Bookes being peruſed will give thee Evidence; for there I referre thee to a ſubject that is *univerſall*, that is the *foundation* of all *Nature*, that is the *matter* whereof all *things* are made, and wherewith being *made* are *nouriſhed*. This I preſume can be no *metall*, and therefore as I ever diſclamed *Alchimie* in the vulgar ſenſe, ſo I thought fit to let the Alchimiſts know it, leaſt in

the peruſall of my Writings they ſhould fix a *conſtruction* to ſome Paſſages, which cannot ſuit with the Judgment of their Author. Hence thou maiſt ſee what my *Conceptions* were, when I began to *write*, and now I muſt tell thee they are ſtill the ſame, nor hath my long *experience* weakened them at all, but invincibly confirmed them. But to acquaint thee how *ingenuous* I am, I freely confeſs, that in my *practiſe* I waved my own *principles*, for having miſ-

carried

carried in my *first attempts*, I laid aside the *true subject*, and was contented to follow their *Noise*, who will hear of nothing but *Metalls*. What a Drudge I have been in this *fætid* and *faculent School*, for three years together, I will not here tell thee, it was well that I quitted it at last, and walk'd again into that *clear light*, which I had foolishly forsaken. I ever conceived that in *metalls* there were great *secrets*, provided they be first reduc'd by a proper *Dissolvent*; but to

seeke

ſeek that *Diſſolvent*, or the *matter* whereof it is *made*, in *Metalls*, is not onely *Error* but *Madneſs*. I have for the Truths ſake, and to juſtifie my innocent and former *Diſcourſes*, added to them this little piece; which perhaps is ſuch, and hath in it ſo much, as the *World* hath not yet ſeen publiſhed. It is not indeed the tenth part of what I had firſt deſign'd, but ſome ſober Conſiderations made me forbear, as my ſuddain and abrupt Cloſe will inform thee. Howſoever,

what

what I now reserve, as to *Philosophicall Mysteries* may be imparted hereafter in our *Meteorologie*; & for the *Theologicall*, we shall draw them up for our own privat use in our *Philosophia Gratiæ*. I have little more to say, but if it may adde any thing to thy content, I can assure thee here is nothing *affirm'd*, but what is the fruit of my own *experience*. I can truly say of my own, for with much labour have I wrung it out of the *Earth*, nor had I any to instruct

ſtruct me; for I was never ſo fortunate as to meet with *one man*, who had the *abilities* to *contribute* to me in this kind. I would not have thee build *mountains* on the *Foundation* I have here laid, not eſpecially thoſe of *Gold*; But if thou doſt build *Phyſick* upon it, then have I ſhew'd thee the *Rock* and the *Baſis* of that famous *Art*, which is ſo much profeſt, and ſo little underſtood; here thou ſhalt find the true ſubject of it demonſtrated, and if thou art not very

very dull, ſufficiently diſcovered; Here God himſelf and the Word of God leads thee to it; Here the *Light* ſhews thee *Light*, and here haſt thou that Teſtimonie of *Iamblicus*, and the *Ægyptian Records* cleared; namely, that God ſometimes delivered to the antient *Prieſts* and *Prophets* a certain Matter, *per beata ſpectacula*, and communicated it for the uſe of Man. I ſhall conclude with this *Admonition*; if thou would'ſt know *Nature*, take heed of

*Anti-*

*Antimonie* and the *common metalls*; ſeek onely that very *firſt mixture* of *elements* which *Nature* makes in the great World; ſeek it I ſay, whil'ſt it is *freſh* and *new*, and having found it, conceal it. As for the *uſe* of it, ſeek not that altogether in Bookes, but rather beg it at the Hands of God, for it is properly his Gift, and never man attain'd to it, without a *clear* and *ſenſible aſſiſtance* from above; Neglect not my *Advice* in this, though it may ſeem *ridiculous*

*lous* to thoſe that are *over-wiſe*, and have the *Mercies* of God in *deriſion*. Many men live in this World without God; they have no *Viſits* from him, and therefore laugh at thoſe that ſeek him, but much more at thoſe that have found him. St. *Paul* gloried in his *Revelations*, but he that will do ſo now, ſhall be number'd amongſt *Ranters* and *Anabaptiſts*. But let not theſe things divert thee, if thou ſerveſt God, thou ſerveſt

*To the Reader.*

a good Master, and he will not keep back thy Wages. Farewell in *Christ Jesus.*

*E. P.*

*Euphrates*

To the Reader.

Upon May, and I
will not keep [illegible]
[illegible] Farewell to

Up [illegible]

F. P.

Epbrudes

# EUPHRATES &c.

IT is written in thoſe *living Oracles*, which we have received, and believe, that there is an *Angel of the Waters*: and this ſeems to be ſpoken in a general ſenſe, as if the *Angel* there mentioned, had been *Preſident* of all that *Element*. Elſewhere we find an *Angel* limited to a more particular Charge, as that which deſcended at a certain ſeaſon, and *ſtirred* the *Waters* in the *Pool* of *Bethesda*. Nor is

*Revel. c. 16 v. 5.*

*John c. 5. v. 4.*

it indeed any thing ſtrange that Angells ſhould viſit and move that Element, on which the *Spirit* of *God* did *move* in the *beginning*. I cite not theſe places, as if they were pertinent to my purpoſe, or made altogether for it, though I know they make nothing againſt it; but I cite them as *Generals*, to ſhew that *God* is *converſant* with *Matter*, though he be not tyed to it, and this is all my Deſign. Notwithſtanding I know, that Prince *Avicen*, hath numbred St. *John* the *Evangeliſt* amongſt the *Chymiſts*: And certainly, if ſome *Paſſages* in the *Revelation* were urged, and that no farther than their own ſenſe would carry them, it would be ſomwhat difficult to refell his opinion. Surely I am one that thinkes very honourably

*Gen. c. 1. v. 2.*

*Lib. de An. c. 5. dict. 3.*

rably of *Nature*, and if I avoid ſuch *Diſputes* as theſe, it is becauſe I would not offend *weak Conſciences*. For there are a people, who though they dare not think the *Majeſty* of *God* was *diminiſhed*, in that he *made* the *World*, yet they dare think, the *Majeſty* of his *Word* is much *vilified*, if it be applied to what he hath *made*. An *Opinion* truly, that carries in it a moſt *dangerous Blaſphemy*; namely that *Gods Word* and *Gods Work* ſhould be ſuch different things, that the *one* muſt needs *diſgrace* the *other*. I muſt confeſſe I am much to ſeek, what *Scripture* ſhall be *applied* to, and whom it was written for, if not *for us*, and *for our inſtruction*; for if *they that are whole* (as our Saviour teſtifies) *have no need of a Phiſitian*, then did God cauſe *Mark* 2. *v.* 17.

ſcripture to be written, neither for *himſelf*, nor for his *Angels*, but it was written for thoſe *Creatures*, who having *loſt* their *firſt Eſtate*, were ſince fallen into *Corruption*. Now then if ſcripture was written *for us*, it concerns us much to know what *uſe* we ſhall *make of it*, and this we may gather from the different *conditions* of *Man* before and after his *Fall*. Before his *fall*, Man was a *Glorious Creature*, having received from God *Immortality*, and *perfect Knowledge*; but *in* and *after* his *Fall*, he exchanged *immortality* for *death*, and *knowledge* for *ignorance*. Now as to our *redemption* from this *Fall*, we may not (in reſpect of *Death*) expect it in this world, God having *decreed*, that *all men ſhould once die*: But for our *Ignorance*, we may

may and ought to put it off in this life, foraſmuch as without the *Knowledge of God*, no man can be *ſaved*; for, it is both the *Cauſe* and the *Earneſt* of our future *immortality*. It remains then that our *ignorance* muſt be put off in part, even in this life, before we can put off our *mortality*; and certainly to this end was *Scripture written*, namely that by it we might attain to the *Knowledge of God*, and return to him from whom we were *fallen*. And here let no man be angry with me, if I aske *how Scripture teacheth us to know God?* Doth it onely tell us *there is a God*, and leave the reſt to our diſcretion? Doth it (that I may ſpeak my mind) teach us to know God by his *Works*, or without his *Works?* If by his *Works*, then by *Naturall* things,

for they are his *Works*, and none other; if without his *Works*, I desire to know what manner of teaching that is, for I cannot yet find it. If they say it is by *Inspiration*, I say too that God can teach us so, but *Scripture* cannot; for certainly *Scripture* never *inspired* any man, though it came it self by *inspiration*. But if it be replied, that in *Scripture* we have the testimonies of men *inspired*, I say this Answer is besides my Question; for I speak not here of the *bare Authority* or *Testimony* of *Scripture*, but I speak of that *Doctrine*, by which it proves what it testifies, for with such *Doctrin* the *Scripture* abounds. Sure I am, that *Moses* proves God by his *Creation*, and God proves himself to *Moses* by *Transmutation* of his Rod into

a Serpent, and of the ſerpent into a Rod. And to the Egyptians he gives more terrible *Demonſtrations* of his *Power* and *Soveraignty* in *Nature*, by turning their Rivers into Blood, and the Duſt of their Land into Lice, by a Murrain of Beaſts, by Blains and Boiles, and the death of their Firſt-born. By the ſeveral plagues of Froggs, Locuſts, Hail, Fire, Thunder, and Darkneſs; all which were but great *natural works*, by which he proved his *Godhead*, as himſelf hath ſaid. *And the Ægyptians ſhall know that I am the Lord, when I ſtretch forth my hand upon Ægypt.* Exod. c 7. v. 5.

When he reveals himſelf to *Cyrus*, he doth it not by a ſimple affirmation *that he is God*, but he proves himſelf to be ſuch by the *World* that he hath made.

Isaiah 45. *I am the Lord* (saith he) *and there is none else; there is no God besides me; I girded thee, though thou hast not known me. I formed the Light, and create Darkness, I make Peace, and create Evill. I the Lord do all these things. I have made the Earth, and created Man upon it. I, even my hands have stretched out the Heavens, and all their Host have I commanded.* Let any man read those Majestick, and Philosophicall *Expostulations* between God and *Job*; or in a word, let him read over both Testaments and he shall find, if he reads *attentively*, that *Scripture*, all the way, makes *use* of *Nature*, and hath indeed discovered such *natural Mysteries* as are not to be found in any of the *Philosophers*; and this shall appear in the following Discourse. For

*Job.* 38, 39, 40, 41.

my

my own part, I fear not to ſay, that *Nature* is ſo much the buſines of *Scripture*, that to me, the *Spirit of God*, in thoſe ſacred Oracles, ſeems not onely to mind the *Reſtitution of Man* in *particular*, but even the *Redemption of Nature* in *generall*. We muſt not therefore *confine* this *Reſtitution* to our own *Species*, unleſs we can confine corruption to it withall, which doubtleſs we can not do: for it is evident that Corruption hath not onely *Seiz'd* upon *Man*, but on the *World* alſo for man's ſake. If it be true then that *Man* hath a Saviour, it is alſo as true, that the whole Creation hath the ſame; God having reconciled all things to himſelf in Chriſt Jeſus. And if it be true, that we look for the *Redemption* of our *Bodies*, and a

*Geneſ.* 3. *v.* 17.

*New*

*New man*: It is equally true, that we look for a *New Heaven*, and a *New Earth*, wherein dwelleth Righteouſneſs: for it is not Man alone, that is to be *Renued* at the general *Reſtauration*, but even the *world*, as well as *Man*, as it is written: *Behold! I make all things New*. I ſpeak not this to diſparage man, or to match any other Creature with him: for I know he is *principall* in the *Reſtauration*, as he was in the *Fall*, the *Corruption* that ſucceeded in the *Elements*, being but a Chain, that this priſoner drags after him: but I ſpeak this to ſhew, that God minds the *Reſtitution* of *Nature* in generall, and not of *Man alone*, who though he be the nobleſt part, yet certainly is but a ſmall part of Nature. Is ſcripture then

Revel. 21. v. 5.

hen misapplied, much less vi-
ified, when it is applied to the
bject of *Salvation*, namely
o *Nature*, for that is it, which
God would save, and redeeme
rom the present *Depravations*,
o which it is subject: verily,
when I read *Scripture*, I can
find nothing in it, but what con-
cernes *Nature*, and *Naturall*
*things*: for where it mentions
*Regeneration*, *Illumination*, and
*Grace*, or any other *spirituall*
*gift*, it doth it not precisely,
but in order to Nature, for
what signifies all this, but a
*New influence* of *Spirit*, de-
scending from God to assist
Natu[illegible] and to free us from
those Corruptions, wherewith
of a long time we have been
oppresst? I suppose it will not
be denied, but God is more
*Metaphysicall*, than any Scrip-
ture

*ture* can be, and yet in the work of Salvation, it were great impietie to ſeparate *God* and *Nature*, for then God would have nothing to ſave, nor indeed to work upon. How much more abſur'd is it in the Miniſterie of Salvation to ſeparate Scripture and Nature: for to whom I beſeech you doth Scripture ſpeak? Nay, to whom is Salvation miniſter'd, if *Nature* be taken away? I doubt not but man ſtands in *Nature*, not above it, and let the *School-men* reſolve him into what parts they pleaſe, all thoſe parts will be found natural, ſince God alone is truely *Metaphyſicall*. I would gladly learn of our Adverſaries, how they came firſt to know, that *Nature* is *Corrupted*; for if Scripture taught them this phyſicall truth, why may

may it not teach them more? but that Scripture taught them, is altogether undeniable: Let us fansie a Physician of such Abilities, as to state the true temperament of his patient, and wherein his Disease hath disorder'd it. Doth he not this to good purpose? Questionles, he doth: and to no less purpose is it in my opinion, for the spirit of God, whose patient nature is, to give us in Scripture a Character of nature, which certainly he hath done in all points, whether we look to the past, present, or future Complexion of the World. For my own part, I have this Assurance of *Philosophy*, that all the *Mysteries* of *Nature* consist in the *knowledge* of that *Corruption*, which is mention'd in *Scripture*, and which succeeded the

the *Fall*: namely to know what it is, and where it reſides principally: as alſo to know what Subſtance that is, which reſiſts it moſt, and ~~regards~~ it, as being moſt free from it, for in theſe two conſiſt the Advantages of *life* and *death*. To be ſhort: *Experience*, and *Reaſon* grounded *thereupon*, have taught me, that *Philoſophie* and *Divinity* are but one, and the ſame ſcience: but *Man* hath dealt with *knowledge*, as he doth with *Rivers*, and *Wells*, which being drawn into ſeverall pipes are made to run ſeverall wayes, and by this Accident come at laſt to have ſeverall names. We ſee that *God* in his work, hath united *ſpirit* and *matter*, *viſibles* and *inviſibles*, and out of the *union* of *ſpirituall*, and *naturall ſubſtances*

*ces* riseth a perfect *Compound*, whose very *Nature*, and *Being* consists in that *union*. How then is it possible to demonstrate the *Nature* of that *Compound* by a divided *Theory* of *Spirit* by it self, and *matter* by it self: for if the nature of a *Compound* consists in the Composition of *Spirit* and *matter*, then must not we seek that *Nature* in their *separation*, but in their *mixture* and *Temperature*, and in their mutuall *mixt Actions*, and *Passions*. Besides: who hath ever seen a spirit without matter, or matter without spirit, that he should be able to give us a *true Theory* of *both principles* in their *simplicitie*: Certainly, no man living. It is just so in *Divinity*, for if by evasion we confine *Divinity* to God in the abstract, who (say I) hath ever known

known him so? Or, who hath received such a *Theologie* from him, and hath not all this while delivered it unto us? Verily, if we consider God in the abstract, and as he is in himself, we can say nothing of him *positively*, but we may say something *Negatively*, as *Dionysius* hath done, that is to say, we may affirme, what he is not, but we cannot affirme, what he is. But if by Divinity, we understand the Doctrine of Salvation, as it is laid down in Scripture, then verily it is a *Mixt Doctrine*, involving both *God* and *Nature*. And here I doubt not to affirme, That the *Mysterie* of *Salvation* can never be fully understood without *Philosophie*, not in its just latitude, as it is an *Application* of *God* to *Nature*, and a *Conversion*

of

of *Nature* to *God*, in which *two Motions* and their *Meanes*, all ſpirituall and naturall knowledge is comprehended.

To ſpeak then of God *without Nature*, is more than we can do, for we have not known him ſo: and to ſpeak of Nature *without God*, is more than we may do, for we ſhould rob God of his glorie, and attribute thoſe Effects to Nature, which belong properly to God, and to the ſpirit of God, which works in nature. We ſhall therefore uſe a mean form of ſpeech, between theſe extremes, and this form the Scriptures have taught us, for the Prophets and Apoſtles, have uſed no other. Let not any man therefore be offended, if in this Diſcourſe we ſhall uſe *Scripture* to prove *Philoſophie*, and *Philoſophie* to

prove *Divinity*, for of a truth our *knowledge* is such, that our *Divinity* is not without *Nature*, nor our *Philosophie* without *God*. Notwithstanding, I dare not think but most men will repine at this course, though I cannot think, wherefore they should, for when I joyne *Scripture* and *Philosophie*, I do but joyne *God* and *Nature*, an union certainly approved of by God, though it be condemned of men. But this *perverse ignorance*, how bold soever it be, I shall not quarrell with, for besides Scripture. I have other grounds, that have brought me very fairely, and soberly to this *Discourse*.

I have sojourn'd now for some years, in this great Fabrick, which the fortunate call their *World*: and certainly I have

have ſpent my time like a *Travailer*, not to purchaſe it, but to obſerve it. There is ſcarce any thing in it, but hath given me an occaſion of ſome thoughts; but that which took me up *much*, and *ſoon*, was the *continuall action of fire upon water*. This *Speculation* (I know not how) ſurpris'd my firſt youth, long before I ſaw the Univerſity, and certainly *Nature*, whoſe pupill I was, had even then awaken'd many *Notions* in me, which I met with afterwards, in the *Platonick Philoſophie*. I will not forbear to write, how I had then fanſied a certain practice on water, out of which, even in thoſe childiſh dayes, I expected wonders: but certainly neither gold, nor ſilver, for I did not ſo much as think of them, nor of any ſuch

covetous artifice. This *Conſideration* of my ſelf, when I was a Child, hath made me ſince examine Children, namely, what thoughts they had of theſe *Elements*, we ſee about us, and I found thus much by them, that *Nature* in her ſimplicity, is much more wiſe, than ſome men are with their acquired parts, and *Sophiſtrie*; of a truth I thought my ſelf bound to prove all things, that I might attain to my lawfull deſires, but leaſt you think, I have only convers'd with Children I ſhall confeſs, I have convers'd with *Children* and *Fools* too: that is, as I interpret it, with *Children* and *Men*, for theſe laſt are not in all things, as wiſe as the firſt. A Child I ſuppoſe, *in puris Naturalibus*, Before education alters, and ferments him, is a

Subject

Subject hath not been much consider'd, for men respect him not, till he is companie for them, and then indeed they spoile him. Notwithstanding I should think, by what I have read, that the naturall disposition of Children, before it is *Corrupted* with *Customes* and *Manners*, is one of those things, about which the *Antient Philosophers* have busied themselves even to some *curiosity*. I shall not here expresse what I have found by my own experience, for this is a point of *foresight*, and a ground by which wise men have attained to a *certain Knowledge* of *Moralls*, as well as *Naturalls*.

But to return from this *Digression*, to the *Principles* first proposed, namely *Fire* and *Water*: I shall borrow my entrance

into this discourse, from my famous Countrey-man *Rice* of *Chester*, who speaking of this *Art*, delivers himself thus. *Ars hæc* (saith he) *de Philosophia occulta est; & est de illa parte Philosophiæ quæ Meteora tractat, Loquitur enim hæc Ars, non solum de elevatione & depressione Elementorum, sed etiam Elementatorum. Scias HOC, quia magnum secretum est.*

These words, if the Mysteries they involve and relate to were distinctly laid down, would make an *endlesse Discourse*; for they contain all that *Nature* doth: and all that *Art* can do. But that we may in *some Order*, and as far as *Conscience* will *permit*, expresse what they signifie: We do first say, That God is the principal and sole *Author* of *all things*, who by his

his *Word* and *Spirit*, hath *form'd* and *manifested* those *things* we *see*, and even those *things* which at present we cannot *see*. As for the *matter* whereof he *form'd* them, it being a *substance præexistent*, not onely to *us*, but to the *World it self*, most men may think the Knowledge of it Impossible; for how shall we know a thing that was so long before us, and which is not now extant with us, nor ever was (in their opinion) since the *Creation*? To this *Objection*, which at first sight may seem invincible, we shall return an *Answer* shall break it; For we will shew *how*, and *by what means*, we came to *know* this *Matter*, and not onely to *know it*, but after long labours to *see it*, *handle it*, and *taste it*. It is evidene enough, that every Indiyiduall

(suppose

(ſuppoſe Man himſelf) is made of a *Seed*, and this *ſeed* when the *Body* is perfected, appears no more, for it is *altered* and *transformed* to a *Body*: However that ſelf-ſame *body* doth afterwards yield a *ſeed*, which is the very ſame in *Nature* with that original firſt *ſeed* whereof the Body was made. I preſume then, that he that would know the *Generation* of *Man*, needs not look back ſo far as *Adam* to know the firſt *ſeed*; for if *Nature* ſtill affords the like, what needs that *fruitleſſe Retrogradation*? It is even ſo with the *World*, for it was originally made of a *ſeed*, of a *ſeminall viſcuous Humidity* or *Water*, but that *Seed* (as we have ſaid in our *Aphoriſms*) diſappeared in the *Creation*, for the *Spirit* of *God* that moved upon it *transform'd* it, and made

made the *World* of it. Howsoever that very World doth now yield and bring forth out of its *own Body* a *secondary seed*, which is the very same in *Essence* and *substance* with that primitive *generall seed* whereof the *World* was *made*. And if any man shall ask, what *use Nature* makes of this *generall seed*, and wherefore she yields it? I answer, that it is not to *make another World* of it, but to *maintain* that *World* with it which is made already; For God-Allmighty hath so Decreed, that his *Creatures* are nourished with the very same *matter* whereof they were *formed*; and in this is verified that Maxim, which otherwise would be most false: *Ex iisdem nutrimur, ex quibus constamus*. We seek not much whence our own

Nutri-

Nutriment comes, nor that of Beasts, for both *provisions* are *obvious*; But what is that which feeds *Grass*, *Herbs*, *Corn*, and all sorts of *Trees* with their *Fruits*? What is it that *restores*, and *supplies* the Earth, when these copious and innumerous *Products* have for the greatest part of the year lived sucking on her Breasts, and almost exhausted her? I am affraid they will speak as they think, and affirm it is *Water*, but what skilfull *Assertors* they are, shall appear hereafter.

Certainly, even that which we eat our selves, and Beasts also, proceeds all of it from the *same Fountain*; but before it comes to us it is altered, for *Animalls* feed on *particulars*, but *Vegetables* [illegible] this *Sperme* immediatly in its Hea-

venly

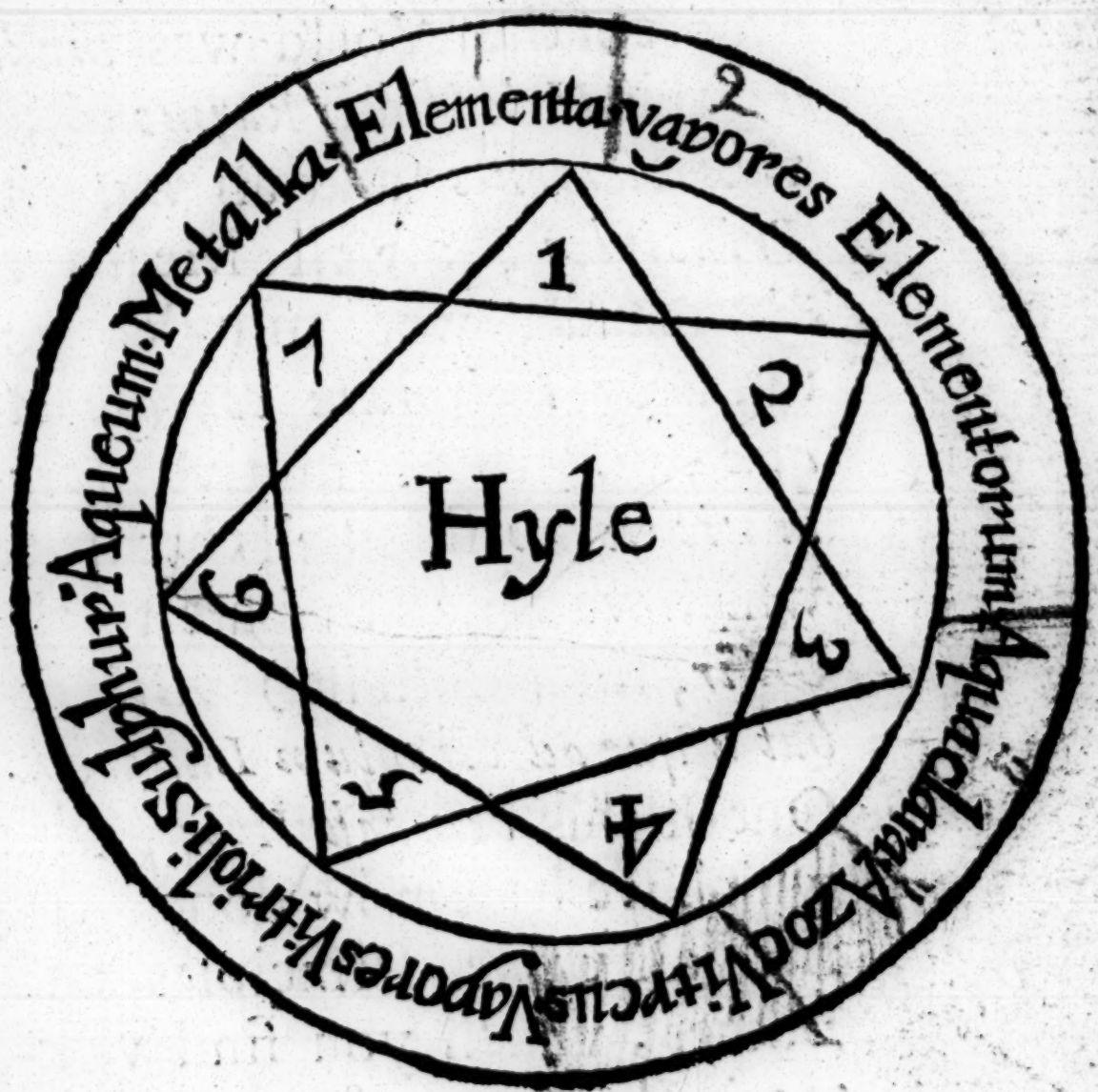
venly *universal Form*. Notwithstanding I would not have this so understood, as if this *Seed* did serve onely to *nourish*, for many things are made of it, and especially that *subterraneous Family* of *Meneralls* and *Metalls*. For this thing is not *Water*, otherwise than to the *sight*, but a *coagulable fat Humidity*, or a mixture of *Fire*, *Aire*, and *pure Earth*, overcast indeed with *Water*, and therefore not seen of any, nor known but to few. In *Vegetables* it oftentimes appears, for they feed not as some think, on *Water*, but on this *seminall viscositie* that is hid in the *Water*. This indeed they attract at the *Rootes*, and from thence it ascends to the *Branches*, but somtimes it happens, by the way to break out at the *Barke*, where

where meeting with the cold aire, it ſubſiſts and congeals to a *Gumme*. This congelation is not *ſuddain*, but requires ſome *ſmall time*, for if you find it whiles it is freſh, it is an exceeding *ſubtill moyſture*, but *glutinous*, for it will ſpin into ſtrings as ſmall as any hair, and had it paſt up to the *Branches*, it had been formed, in time, to a *Plumm* or *Cherry*. This happens to it by cold, and above ground, but in the Bowells of the *Earth* it is *congealed* by a *ſulphurious heat* into *Metalls*, and if the place of its *congelation* be *pure*, then into a *bright Metall*, for this *Sperme* is impregnated with *light*, and is full of the *Star-fire*, from whence all Metalls have their *Luſtre*. The ſame might be ſaid of *Pearles* and *Precious Stones*, this

this *ſtarrie ſeed* being the *Mother of them all*; for when it is *Mineralliſed* by it ſelf, and without any *fæculent mixture*, then *Vomit igniculos ſuos*, it ſheds and ſhoots its *Fires*, and hath ſo much of *Heaven*, that if we did not know the *Conſpiracy*, we ſhould wonder how it could love the *Earth*. Let us now in a few words, reſume what we have ſaid, and the rather, becauſe we would explain our Method, for we intend to follow *Raymond Lullie*, who in the Fifth Chapter of his *Teſtament* hath laid down a certain *Figure*, which fully anſwers to thoſe words we have formerly cited out of *Rhæſus Ceſtrenſis*.

We have already mention'd two Principles, *God* and *Nature*, or *God* and the *created World*: For that third *Principle* or

or *Chaos* that was *præexistent* to the *World*, we ſhall ſpeak of no more, but in lieu of it, we ſhall have recourſe to the *ſecondary Sperme* or *Chaos* that now is, and comes out of the *viſible World*; for we will ground our Diſcourſe upon nothing but what is viſible, and in the Front of it we place the *Divine Majeſtie*, who is the *ſole Centrall Eternall Principle* and *Architect* of *all*.


Hyle
1
2
3
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7
Elementa vapores Elementorum Aquaclara Azoc Vitreus Vapores Vitrioli Sulphur Aqueum Metalla

This Figure is *Raymond Lullies*, and in the Center of it, you ſee the *firſt Hyle* or *Matter* whereof the World was *made*. In this *Hyle* (ſaith *Raymond*) all the *Elements* and all *naturall Principles*, aſwell Means as Extreams, were mingled potentially *In forma confuſa Aquæ*; and this Primitive *ſpermatic Ocean* filled all that ſpace which we now attribute to the *Air*, for (ſaith he) *Attingebat uſque ad circulum Lunarem*. Out of this *centrall Hyle* (with which we have now done) did riſe all thoſe Principles and Bodies, which you find written in the *Circumference* of the *Figure*, and here beginns our *Philoſophie*.

In the firſt place over the *Hyle*, you ſee the Elements, or the Viſible created World, whoſe

whoſe parts are commonly called *Elements*, namely *Earth*, *Water*, *Air* and *Heaven*; for there is no other Fire but that *Ignis fatuus*, which *Ariſtotle* kindled under the Moon. From the *Elements* on the right hand, by *rarefaction* and *reſolution* of their *ſubſtance* you ſee derived another Principle, namely the *Vapours of the Elements* or the *Clouds*; in which Vapours the *inferiour* and *ſuperiour Natures* meet and are there married, and out of their mixture reſults that *ſecondary Sperme* or *Chaos Philoſophicall*, which we look for. Next to the Clouds or Vapours of the Elements, you will find in the Figure a *third Principle*, namely a *clear Water*, which proceeds immediately from the Clouds: *Et illa eſt Res* (ſaith *Lullie*) *argento*

*vivo magis propinqua, quæ quidem reperitur supra terram cur-rens, & fluens.* The fourth Principle, which *Nature* immediatly *generates* by *congelation* out of the *substance* or *viscosity* of the *Aqueous universal Mercurie* is the glassie *Azoth*, which is a certain *fierie sulphurious masculine Minera*; and this is Gold Philosophicall, the *Sulphur*, the *Earth*, and the *Male*; as the *Viscuous Water* is the *Mercurie* and the *Female*. The rest of the Principles which are ranged in the Figure, are *artificiall Principles*, and cannot be known or manifested without *Art*, excepting the seventh and last Principle, which is either *Gold* or *Silver*, for these are perfect Metalls, and Ferments that specifie the *medicine*, which of it self is *universall*,

*niverſall*, and reduce it to a particular diſpoſition and effect. Thus far we thought fit to deale plainly with you, and for the practic part of this Figure, we ſhall wave it, for we had rather ſpeak nothing, than to ſpeak that we cannot be underſtood. I dare ſay, there are ſome Writers, who rejoyce in their own Riddles, and take a ſpeciall pleaſure to multiply thoſe Difficulties, which are numerous enough already. For my part I ſhall not put you to a tryall of Wit, you may take the reſt from their Author, and thus expoſe you to no other hazard, but what I have been formerly expoſed to my ſelf. We ſhall now again return to our *Theorie*, and to make our entrance, we ſay, that *Fire* begins every *motion*, and *motion*

begins *Generation*: For if the Elements, or parts of this *materiall World* did all of them ſtand *in ſuis terminis*, ſuch a *Ceſſation* would *produce* nothing. To prevent this, the Almighty God placed in the *Heart* of the *World*, namely in the *Earth* (as he did in the heart of every other Creature) a *Fire life*, which *Paracelſus* calls the *Archæus*, and *Sendivow* the *Centrall Sunn*. This *Fire*, leaſt it ſhould conſume its own *body* the *Earth*, he hath overcaſt with a *thick, oylie, ſaltiſh Water*, which we call the *Sea*: For *Sea-water* (as we have tried) not to ſpeak of its *Salt*, is full of a *ſulphureous volatill fatneſs*, which doth not quench fire like the common water, but feeds it. The like Providence we ſee in the *bodies* of *Animals*, whoſe

whose *heat* or *life* is tempered with a *sulphureous, saltish moisture*, namely with *Blood*, and the *blood* with the *breath*, as the *Sea* is with *Wind* and *Aire*. Over this *Archæus*, or *centrall fire*, God hath placed his *Heaven*, the *Sun* and *Starrs*, as he hath placed the *Head* and the *Eyes* over the *Heart*: For between *Man* and the *World* there is no small accord; and he that knows not the *one*, can never know the *other*. We may observe also, that the *wind* passeth between the *inferiour* and *superiour fires*, that is between the *centrall* and *cœlestiall Sun*; and in *Man* the *Breath* hath all its liberty and motion between the *Heart* and the *Eyes*, that is between the *fire* and the *light* that is in us. We see moreover in *Man* and the *World*, a most even

correſpondency of *effects*; for as the *Blood*, even ſo the *Sea* hath a conſtant *Pulſe* or *Agitation*, both ſpirits ſtirring and working alike in their Bodies. Nor ought we to neglect another *Conſideration*; That the *Light* of the *World* is in the ſuperiour parts of it, namely in the *Sun* and *Starrs*: But the original fire, from whence theſe Sparks fly upwards, appears not but lives *impriſoned* in the *Earth*, even ſo certainly, all the brightneſs of *Man* is in his *Face*, for there he ſheds his *light* at the *Eyes*, but the firſt *ſource* of it; namely that *fire* which is at the Heart, is no more ſeen than that which is in the *Earth*, Onely this we may ſay, that both theſe *impriſoned fires* are manifeſted to *Reaſon* by the ſame *effects*; namely by the

*Pulſe*

*pulse*, that the one causeth in the *Bloud*, and the other in the *Sea*; to which may be added that *transpiration* or *evapouration* of *Humours*, which both these *spirits* produce alike in their severall *Bodies*. And that we may further prove that these termes of *Archæus* and *Sol Centralis* are not vain words, let us but consider what a strong Heat is required to this *sublimation* of *Vapours* and *Exhalations*; for it is not simple *water* that is driven upwards, but abundance of *Salt* and *Oile*, together with the *water*. If any man thinks the *Sun* can do this, I must tell him he knowes not the operations of the *Sun*, nor for what use it serves in *Nature*. The *Sun* serves onely to dry up the superfluous humidity, which the Night leavs behind her on

the outside of things; for this makes all Vegetables *cold* and *flaccid*; hinders their *Digestion* and *Maturity*; but the *Sun* with a cleare heat, taking off that *extraneous Moisture*, forwards their *concoction*, and helps to ripen that which is raw. This must be done with a most gentle heat, not with such as shall make the Earth to smoak and extracts *Clouds* from it, for this would not bring things to a *maturity*, but rather burn and calcine them. We know, that if we stand long in the *Sun*, we shall grow faintie, and common fire will not burn in the light of it; for the *Sun*, which is the true *Element of Fire*, attracts it, so that by degrees it goes off and forsakes his *Fuell*; but if you convey the fire out of the *Sun*, then it will more strongly

ſtrongly apply to the *Fuell*, and unite it ſelf to it and burn it. It is juſt ſo with the *Earth*, for whiles the *heat of the Sun* is preſent, the heat of the Earth is more buſie with the *Sun* than with its own *Body*. For as *Sendevow* hath well written, *In ſuperficie Terræ Radii radiis jungantur*. In the Face of the Earth the *Beams* of both *Luminaries* meet, and there is ſuch a Conſpiracy between Fire and Fire, that the *centrall* breaking forth to meet the *cæleſtiall*, ſuffers a kind of Extaſie and doth not much mind his own Body. Give me leave to ſpeak thus, for there is ſuch an affinity between theſe *two*, that they had rather join with one another, than with any *third Nature*; but that is it which cannot be but in part, and by way of *influence*, God having

ving confined the *one* to the *Center* and the *other* to the *Circumference.* I could demonſtrate this *Sympathie* by a moſt noble *Magnetiſm*, which I have ſeen to my admiration, between the *Sun* and *ſweet oile*, or rather the *fire* und *ſoul* of *Nitre*; and here I ſhall tell you that the Earth is full of *Nitre*; nay, I muſt affirm that *pure earth* is nothing elſe but *Nitre*, whoſe Belly is full of *Wind*, *Air*, and *Fire*; and which differs no more from Heaven, ſthan the *Root* of a *Tree*, that lodgeth in the *dirt*, doth from the *Branches* of it that grow in the *Sun-ſhine.* This *attraction* of *Fire* by *Fire*, is the true cauſe why the *heat* of the *Earth* is ſo weak in Summer, and ſo ſtrong in Winter. for in the VVinter when the *Sun* is abſent, the *centrall fire* keeps

keeps altogether within the *earth* and being irritated by an hostile invasion of *Cold*, heats the *Waters* much more vigorously; so that *Exhalations* and *Clouds* are far more copious in the *winter*, than they are in the *summer*, which could not be if the *Sun* were the cause of them. Ad to this, that an outward dry heat, as that of the *Sun* is, falling immediatly on the *earth*, must needs *burn* the *earth* before it can make it *smoak*; but an *inward fire*, that is mingled with the *moisture* of the *earth*, cannot *burn*, be it never so *intense*, for it is qualified with the *water*, and tempered to a *moist heat*; and without doubt such a *fire* may very *naturally* resolve some pars of the *earth*, and cause them to *exhale*; as our own inward *heat*, being moistened with

with the blood, makes us *ſweat* without any violence. To reduce all this to a *Corrollarie*, we ſay that in the *Winter* God *ſeals* the *face of the Earth* with *Froſt* and *Cold*, as a man would ſeal a *glaſs*, and this to keep in the *congelative ſpermatic Humidity*, which otherwiſe might aſcend with the more *crude Vapours* that break out *copiouſly* at that time, and filling the *Sphære* of the *Aire*, take in like ſo many *Sponges* the *Cæleſtiall vitall Influences*. For we muſt know, that *Nature* begins to *impregnate* the *Earth* about the end of *Autumn*, and continues it all the *Winter*, the *fierie ſubtill Influx* of the *Heavens* being then *condenſed by* the *cold* and *moiſture* of the *Moon*, who is *Regent* all the *Winter*, and elevated above the *Sun*. This you may

may see in *Snow*, which falls in hard Frost, which being taken up whiles it is fresh, and digested in a *Blind glass* in *ashes*, for twenty four houres, if then you open the glass, whilst the *Solution* is warm, you shall perceive in the *breath* of the *water* all the *Odours* in the world, and certainly far more pleasant than they are in the Flowers at *May*. Look into the bottom of the Glass and you will find there, a *fatt grey slime*, not unlike to *Castile soape*; Separate the *phlegme* from it by a soft distillation *in balneo*, and put the residence in a *Boltshead* well stopt, in a drie heat of *ashes*; keep it then warm for an hour or two, and suddainly the glass will fly to pieces, for the *wind*, the life or spirit, is not well setled in the Body. Here you may see the first Attempts of

*Nature*, but if you know how to work upon Water, you ſhall find *greater things* than I have told you.

The *Magneſia* then (as *Sendivow* hath written) is generated in the *Winter*, and not without *reaſon*, for then the *heat* of the *earth* is ſtrongeſt, and beſt able to digeſt the *Nutriment* that comes down from *Heaven*, and *concoct* it to a *viſcous ſperme*. But in the *Spring* and *Summer ſeaſons*, when the *Sun* hath chaſt off the *Froſt*, and the *centrall* and *cæleſtiall Luminaries* have, by their mutuall *mixture* and *conflux* of *beames* relaxated and dilated the *Pores* of the *earth*, then there is a way made for the *ſperme* to aſcend more freely, which *ſubliming* upwards is *attracted* and *intercepted* by the *vegetable Kingdom*,

*dom*, whose *imediat aliment* it is.

To return then to those first words of *Rhæsus Cestrensis*; we say, this *sperme* is made of the *vapours* or *clouds*, & the *vapours* are made by *elevation* and *depression* of *Eelements*, and not onely of the *elements*, but (as he saith) of *elementats* also, that is of Bodies compounded of the *elements*, and this bears a double sense. For we must know that the *earth* is charged with many *particular natures*, as *Minerals* of all sorts and *Cadaverous Reliques*; for our Bodies also lodge in the *earth*, when the *spirit* of *life* hath left them. All these as well as the *earth* it selfe, suffer a *rarefaction*, and *resolution* of *substance*; for into these *Vapours* saith *Raymond Lully*, *Omnia corpora elementata resolvuntur ad intrandum*.

*dum novam Generationem*. This puts me in mind of an Opinion I have read ſometimes in the *Cabaliſts*; namely that this *bulk* or *body* we have attained too by *attraction* and *tranſmutation* of *nutriment*, riſeth not in the *Reſurrection*, but out of that *ſeminall particle*, which originally *attracting* the *nutriment*, did *overcaſt it ſelfe* therewith, there ſhall ſpring another *new body*, and this *ſeminall particle* (ſay they) lurketh ſomewhere in the *bones*, not in that part which moulders into *Duſt*. Of a truth we ſee that *bones* are very *permanent* and *laſting*, and this *Joſeph* was not ignorant of, when dying in *Ægypt*, he gave that charge to his *brethren*, *Ye ſhall carry up my bones from hence*. We know the *Iſraelites* were *bondmen* in *Ægypt* neer

Gen. 50. 25.

four

four hundred years after *Joseph's* death, yet all that *time* his *bones* were not *consumed*, but were carried away to the Land of *Canaan*, as it is written, *And* Moses *took the bones of* Joseph *with him; for he had straitly sworn the Children of* Israel, *saying, God will surely visit you, & you shall carry up my bones hence with you.* Exod. 13. 19. Certainly if we judge rightly, we must *confesse* that this *seminall particle*, is our onely *originall fundamentall Matter*, the rest being but an *accretion* that comes from the *extraneous substance* of *meat* and *drink*. What losse is it then if we lay by this *corrupt accretion* or *accesse* of *matter*; for cannot he that made us at first of the *seminall particle*, make us of it again? From this Opinion St. *Paul*, in my

judgment, *abhorrs not*, in that ſpeech of his to the *Corinthians*, where he would ſhew them the manner of the *Reſurrection*, and with what *bodies* the *Dead* riſe. *Thou Fool* (ſaith he) *that which thou ſoweſt, is not quickned except it die; and that which thou ſoweſt, thou ſoweſt not that body that ſhall be, but bare Grain, it may chance of Wheat or of ſome other grain; but God giveth it a body as it hath pleaſed him, and to every ſeed a body that is proper for it:* for ſo ſignifieth the Originall. And here you that are *angrie Readers*, let me be excuſed; for I deliver not this as my own *Sentiment*, but as the *Tradition* of the *Jewes*, who were ſomtimes *a very learned people*, and knew more of the *Myſteryes* of God and Nature, than any other Nation what-

whatsoever. But to begin again where we left, you must know, that when the *centrall Sun sublimes* the *Vapours*, those *Vapours* partake not onely of the *nature* of *Earth* and *Water*, but of divers other particular *Mineralls*, whereof the *earth* and *water* are *full*.

To make this more clear, the *vapours* properly so called, *rise* from the *Sea*, and from all *fresh waters*. These partake of the *substance* and *quallities* of such *Mineralls* as are in the *water*, some of them being *bituminous*, some *saltish*, some *mercuriall*, and all of them *moist* and *phlegmatic*. On the contrary, those *exhalations* that come from the *earth* are *drie*; for the *earth* is more *hott* and *minerall* than the *water*. These *fierie earthy fumes*, meeting with the *cold vapours*

of the *water*, oftentimes produce moſt terrible Tempeſts; ſome of theſe being *nitrous*, ſome *arſenicall*, ſome *ſulphureous*, and all *hot*; and ſome, by reaſon of their *copious ſulphur*, *inflamable*. Both theſe, I mean the *earthy exhalations*, and the *watery vapours* meet in that vaſt *circulatory* of the *air*, where their *contrary Complexions* of *heat* and *cold* are mingled together like *agent* and *patient*, or *Sulphur* and *Mercurie*; And the particular *Natures* and *Vapours*, which they accquired from the *mineralls*, are *reſolved* by the *wind*, and totally *reduced* into *generall Principles*. It is ſtrange to conſider what a powerfull *reſolving* faculty there is in *wind* or *aire*; for *wind* is no other thing than *aire* ſtirr'd, and that by *fire*, as we ſee in *man*,

that

that the *motion* of the *breath* is cauſed by *heat*, aſwell as that of the *blood*, both proceeding from the ſame *hot Principle of Life*. So certainly the *life* of the *world* cauſeth *wind* or a commotion in the *aire*, aſwell as a *flux* in the *Sea*, for both theſe are *Seas*, and have their *fluxes*, as we ſhall prove elſewhere more fully. *Aire* then, as we have ſaid, *reſolves all things*, end eſpecially *wind*, for it *reſolves* all *ſalts* into *water*; and if this *ſolution* be diſtil'd, we ſhal find ſome part of the *ſalt* reduced into *freſh water*. As for the *reſidue*, if it be expoſed to the *wind*, it will *reſolve* again, and you may *diſtill* it the ſecond time: In a word, if you repeat this *Proceſs*, you will bring the whole *body* of the *ſalt* into a *volatill freſh water*, nothing diffe-

rent from the *common* either in *ſight* or *taſte*. And here you muſt not think your *ſalt* is loſt, for if you know how to *congeal* the *water*, you will find it again, but ſo *alter'd* from what it was, that you will wonder to ſee it. This practice, if well underſtood, ſufficiently declares the *nature* of *air*; but he that knows where to find *congealed air*, and can diſſolve it by *heat* to a *viſcous water*, he hath attained to ſomthing that is excellent. Much more I could ſay of this *wonderfull* and *ſpirituall Element*, whoſe *penetrating*, *reſolving facultie* I have ſometimes *contemplated* in this following and ſimple *expeiment*. Common *Quickſilver* hath a *miraculous union* of *parts*, and of all *compounds* is the *ſtrongeſt* excepting *Gold*; for if you diſtill

it by *Retort* a hundred times, it will be *Quicksilver* still notwithhanding all those *reitterated rarefactions* of his *body*. But if you take a thousand weight of it and *vapour* them away but once in the *open air*, it will never come to *Quicksilver* again; for the *Fumes* will be lifted up to the *wind*, where they will suffer a totall *dissolution*, and will come down meer *Rain-water*. This is the very reason why also the *vapours* of the *Elements* are lifted up to the *middle Region* of the *air*; for there the *wind* is most *cold*, and hath most *libertie*, and in no other place can their *Resolution*, which *Nature* intends, be *perfected*. This if understood, is a most noble *secret* of *Nature*: nor was *Job* ignorant of it, when complaining of the decayes of his own

*body*, he delivered himſelf thus.

Chap. 30. ver. 22. *Thou lifteſt me up to the wind, thou cauſeſt me to ride upon it, and diſſolveſt my ſubſtance.*

We have hitherto ſhewed you how *Fire rarifies* all things, and how *wind* and *air reſolve* them yet further than *fire*, as we have *exemplified* in *Quick-ſilver*. And this is it we have delivered elſwhere in more envious Tearms, namely *That Circumferences dilate, and Centers contract*; *That Superiours diſſolve, & Inferiours coagulate*; *That we ſhould make uſe of an indeterminate Agent, till we can find a determinate one*. For true it is, that the *mercuriall diſſolving facultie* is in the *air*, and in *aiery things*; and the *ſulphurious congealing virtue* is in the *earth*, that is to ſay, in ſome *minerall natures* and *ſubſtances* which

*Anima Magica.*

which God hath hid in the *earth*. Take therefore *water* of *air*, which is a great *diſſolvent*, and *ferment* it with *earth*, and on the contrary, *earth* with *water*; Or to ſpeak more obſcurely, ferment *Mercury* with *Sulphur*, and *Sulphur* with *Mercury*. And know that this *congealing faculty* is much *adjuvated* by *heat*; eſpecially in ſuch places where the *ſperm* cannot *exhale*, and where the *heat* is *temperate*; but if the place be *open*, and the *heat* *exceſſive*, then it *diſſipates*. It remains now that we ſpeak ſomething of the two *paſſive materiall Elements*, namely of *Earth* and *Water*; for theſe are the *bodies* that *ſuffer* by *fire*, and whoſe parts are perpetually *regenerated* by a circular *rarefaction*, and *condenſation*.

It

It is the advice of the Brothers of *R. C.* that thoſe who would be Proficients in this *Art* ſhould ſtudy the *elements* and their *operation*, before they ſeek after the *Tinctures* of *Metalls*. It is to be wiſhed indeed that men would do ſo, for then we ſhould not have ſo many *Broylers*, and ſo few *Philoſophers*. But here it may be queſtioned, who is he that ſtudies the *elements*, for any ſuch end as to *obſerve* and *imitate* their *Operations*? For in the *Univerſities*, we ſtudy them onely to attain to a falſe *book-Theorie*, whereof no use can be made but *Quacking*, *Diſputing*, and making a *Noiſe*. Verily the *Doctrine* of the *Schoolmen*, hath *allay'd* and *perverted* even that *deſire* of *Knowledge* which God planted in Man. For the *Traditions* we receive there, com-

coming from our Superiours, carry with them the awe of the Tutor, and this breeds in us an opinion of their certainty; so tha an *University-man*, cannot in all his life time, attain to so much *Reason* and *Confidence*, as to look beyond his *Lesson*. I have often wonhred that any *sober spirits* can think *Aristotles* Philosophie *perfect*, when it consists in *meer words* without any *further effects*; for of a truth, the *falsity* and *insufficiency* of a meer *Notionall Knowledge* is so apparent, that no wise man will assert it. This is best known to the *Phisitians*, who when they have been *initiated* in this *whirlygigg*, are forced at last to *leave it*, and to *assume new Principles*, if they will be such as their Profession requires they should be. *Aristotle* will

very

very gravely tell us. *Ubi desinit Philosophus, ibi incipit Medicus*; But I admire what assistance a Phisitian can receive from this *Philosopher*, whose *science* tells us, *Scientia non est particularium*: for without *particulars* a Phisitian can do nothing. But in in good earnest, did not *Aristotle's* Science (if he had any) arise *from particulars*, or did it descend immediately from *Universals?* If from *Universals*, how came he to be acquainted with them? Did he know the *Genus*, before he knew the *Species*, or the *species* before the *individuals?* I think not: He knew the *individual* first, and having observed his *nature* and *propriety*, he applied that to the whole *Species*; or to speak *sense*, to all *individuals* of that kind: and this *aplication* made that knowledge

ledge *general*, which at first was *particular*, as being deduced from a *particular object*. This is true, and *Aristotle* will tell us so, though he give himself the *Lie*; for elsewhere he affirms, *Nihil esse in intellectu, quod non fuit prius in sensu*. Which if it be true, then *Scientia non est particularium* is false. But I have done with him at present, and for my own part I have learnt long ago, not of *Aristotle* but of *Roger Bacon*, *Quod communia pauci sunt valoris, nec proprie sequenda, nisi propter particularia*. And this is evident in all *practises* and *professions* that conduce any thing to the benefit of *man*. For Nature her self hath imprinted the *Universall Notions* and *Conceptions* in every *Soul*, whether *learned* or *unlearn'd*, so that we need not study

*Uni-*

*Univerſalls*, and this our *Friar* had *obſerved*; for ſaith he. *In communibus Animi conceptionibus vulgus concordat cum ſapientibus; in particularibus vero, & propijs errat, & diſcordat.* And for this very *reaſon*, he condemns *Ariſtotle* and *Galen*, *Quia in communibus & univerſalibus ſe occupaverunt, & perducti ſunt ad ſenectutem, vitam conſumentes in pejoribus & vulgatis, nec vias ad hæc ſecreta magna perceperunt.* Let not us do as thoſe *heathens* did, though in this very point the greateſt part of the world follows them. Let us rather follow where *Nature* leads; for ſhe having *impreſt* theſe *Univerſalls* in our *minds*, hath not done it in vain, but to the end we ſhould *apply* them to outward *ſenſible particulars*; & ſo attain to a *true ex-*

*peri-*

*perimentall knowledge*, which in this life is our onely *crown*, and *perfection*. If a man ſhould reſt in the *bare Theorie* of *Husbandry*, and onely read *Virgil's Georgicks*, never putting his hand to the *Plow*, I ſuppoſe this *Theorie* could not help him to his *daily bread*: And if we reſt in the *Notions* and *names* of *things*, never touching the *things themſelves*, we are like to *produce* no *effects*, nor to *cure* any *diſſeaſes*, without which performances *Philoſophie* is *uſeſles*, and not to be numbred amongſt our Neceſſaries; But how falſe this is, God knows, and man alſo may know it if he conſiders but thoſe two Obſtructions of Life, *ſickneſs* and *poverty*. But they are not onely *effects* that are wanting to *Ariſtotles Philoſophy* but even his *Theorie* is for the moſt

moſt part *falſe*, and where it is *true*, it is ſo ſlight and ſuperficiall, that it doth not further us at all. He is none of our *auxiliaries* beleive it, but the very *Remora* to all naturall *diſcoveries*, and he hath for many Ages, not onely *obſtructed* but *exſtinguiſhed* the *Truth*. Much might be ſaid of this fellow and his *ignorance*, which is not more *groſs* than *perverſe*: I omit to ſpeak of his *Atheiſm*, and the *eminency* of his *malice*, which was not onely deſtructive to the *Fame* of the old *Philoſophers*, whoſe Books this *Scribler* burnt, but even to the *happineſs* and *progreſs* of *poſterity*, whom he rob'd of thoſe more antient, more excellent and invaluable *Monuments*.

I have *digreſt* thus far to correct this *ſcabby ſheep*, who hath ſpoil'd

ſpoil'd a numerous *Flock*; and the rather, becauſe of a late *creeping attempt* of ſome of his Friends, who acknowledge him their *Dictator*, and the *Father* of their *Humane Wiſdome*, and ſuch indeed he is. But when they tell us, who write againſt him, that we do but reſtore old *Hereſies*, when indeed we oppoſe an Athieſt, and one that denied the *creation* of the *world*, and the dear *immortallity* of our *Souls*: they muſt give us leave to be a little angry with them, ſince we muſt lay the *Hæretic* at their *Doors*, for they are the men that maintain him. In the mean time, if they are in earneſt, & think us guilty of any *hereſie*, let them publickly ſhew wherein, and we ſhall not fail to give them an *account* of our *Senſe* and their *Miſinterpretations*. For

our part we had not troubled them at this time, had not *one* T. P. of them *darkly* and *timerously signified*, that we teach a new *Phisic*, new *Philosophie*, and new *Divinity*; To whom I shall returne no *answer* but this; That before he undertakes to judge what *Philosophie* or *Divinity* is new, he should first endeavour to understand the old. But this is a step out of my way, and that I may return πρὸς τὸ πρόσθεν

I shall now resume my *Discourse* of *Earth* and *Water*, and those sure are *sensible substances*, not *universalls* and *Chymæra's*, such as the *Peripateticks* fancie, when they couple *Nature* and *Nothing*.

By *Earth*, I understand not this impure fæculent *body*, on which we *tread*, but a more simple pure *element*, namely the

the *naturall centrall ſalt Nitre*, this *ſalt* is fixed or permanent in the *Fire*, and it is the *ſulphur* of *Nature*, by which ſhe retains and congeales her *Mercurie*, when theſe two meet, I mean the pure *earth* and the *water*, then the *earth* thickens the *water*, and one the contrary the *water* ſubtiliates the *earth*, and from theſe *two* there riſeth a *third thing*, not ſo thick as *earth*, nor ſo thin as *water*, but of a mean *viſcous complexion*, and this is called *Mercurie*, which is nothing elſe but a *compoſition* of *Water* and *Salt*. For we muſt know, that theſe *two* are the prime materialls of *nature*, without which ſhe can make no *ſperme* or *ſeed*: nor is that all, for when the *ſeed* is made, it will never grow to a *body*, nor can it be reſolved and diſpos'd to a further *Gene-*

*ration*, unleſs theſe two are *preſent* & alſo *cooperat* with it. This we may ſee all the year long by a frequent and daily *experience*; For when it *Rains*, this Heavenly *water* meets with the *Nitre* that is in the *earth*, and *diſſolves* it, and the *Nitre* with his *Acrimonie* ſharpens the *water*, ſo that this *nitrous water* diſſolves all the *Seeds* that are in the ground: And thus *Solution* is the *key* of *Generation*, not onely in our *Art*, but in *Nature* alſo, which is the Art of God. We need not ſpeak much more of the *earth*, for theſe few words, if rightly underſtood, are ſufficient, and carry in them a *deeper ſenſe* than an *ordinary Reader* will perceive. I know there is another *Solar Oriental Earth*, which is all *golden* and *ſulphureous*, and yet is not *Gold*, but a baſe

base *contemptible thing*, that costs *nothing*, for it may be had for the *taking up*. This is the *earth* of *Æthiopia*, that hath all *colours* in it: This is that *Androdamas* of *Democritus*, the green *Duenech* and *Sulphur* that never touch'd the *fire*, which if it be *resolv'd*, then it is our *glassie Azoth*, or *vitriol* of *Venus Philosophicall*.

This is enough as to the *nature* of the *earth*, and now we will speak of the *Water*. This *Element* is the *Deferent*, or *Vehiculum* of all *Influences* whatsoever; For what *efflux* soever it be that proceeds from the *terrestiall Center*, the same ascends and is carried up in her to the *Air*; And on the contrary all that comes from Heaven descends in her to the *earth*, for in her *Belly* the *inferiour* and *superi-*

*periour natures* meet and mingle, nor can they be *manifested* without a *singular artifice* Hence it is that whatsoever is *pure* in the *earth*, all that she *receives* from the *water*: And here I mean such *pure Substances* as are called by the Philosophers *Decompositа*; For the Eagle leaves her *Egg*, that is to say, the *water* leaves her *Limosity* in the *earth*, and this *Limosity* is *concocted* into *Nitre*, and to other innumerous Mineralls. We have formerly told you of *two Suns* or *Fires*, the *Cælestiall* and the *Centrall*. Now both these dispence their *efflaxions*, or *influences*, and they meet in the *vapour* of the *water*; For the *Vulcan* or *earthly Sun*, makes the *water* ascend to the *Region* of the *air*, and here the *water* is spread under the *superiour fires*,

for

for she is exposed to the *eye* of the *Sun*, and to the *pointed ejaculations* of all the *fixed Starrs* and *Planets*, and this in a *naked, rarefied, opened body*. The *air* of a truth, is that *Temple*, where *Inferiours* are married to their *superiours*; for to this place the Heavenly *Light* descends, and is united to the *aëreall oleous Humidity*, which is hid in the *belly* of the *Water*; This *light* being hotter than the *water*, makes her *turgid* and *vitall*, and *increaseth* her *seminall viscous moisture*; so that she is ready to depose her *sperme* or *limositie*, were she but *united* to her *proper Male*. But this cannot be unless she returns to her own Country, I mean to the *Earth*; for here the *Collastrum* or *Male* resides. To this purpose she *descends* hither again, and immediat-

diatly the *Male* laies hold upon her, and his fierie *ſulphurious ſubſtance* unites to her *Limoſity*. And here obſerve that this *Sulphur* is the *Father* in all *metallic Generations*, for he gives the *maſculine fierie Soul*, and the *Water* gives the *body*, namely the *limoſitie* or heavenly *aqueous Nitre*, whereof the *body*, by *coagulation* is made. We muſt know moreover, that in this *Sulphur* there is an *impure extraneous heat*, which *gnaws* and *corrodes* this waterie *Venus*, endeavouring to turn her to an *impure ſulphur*, ſuch as his own *body* is; But this cannot be, becauſe of the Heavenly *Seed* or *Light* hid in the *aqueous Nitre*, which will permit no ſuch thing; For as ſoon as the *ſulphurious terreſtriall heat* begins to work, ſo ſoon it awakes and

ſtirres

ſtirres up the *Heavenly light*, which being now fortified with the *Maſculine Tincture*, or pure *fire* of the *ſulphur*, begins to work on its own *body*, namely on the *aqueous Nitre*, and ſeparates from it, the *feculent extraneous* parts of the *Sulphur*, and ſo remains by it ſelf a bright Cœleſtiall *metalline body*. Obſerve then that the *tincture* or *ſoul* of the *ſulphur* cannot be regenerated in its own *impure body*, but it muſt forſake that dark and earthy *Carcaſs*, and put on a *new purified body* before it can be united to the *light* of *Heaven*. This *new body* ſprings out of the *water*, for the *water* brought it down from Heaven, and certainly by *water* and *ſpirit* we muſt be all *Regenerated*; which made ſome learned Divines affirm that the *element* of

*water*

*water* was not cured but onely that of the *earth*. Nor can I here omit the Doctrine of St. *John*, who makes the WATER one of those three Witnesses which attest God here on *earth*. And much to this purpose is that Speech of St. *Paul*: How *That God in times past, suffer'd all Nations to walke in their own waies; but nevertheless* (saith he) *he left not himselfe without a WITNES, inasmuch as he gave them RAIN from Heaven &c.* The Benedictions or Blessings that descend from God, are not a *form* of *words*, like the Benedictions of Men; They are all *Spirit* and *essence*, and their *Deferents* are natural visible *Substances*, and these are the Blessings which the Patriarch wisht to his Son: *God give thee of the DEW of HEAVEN*

Gen. 27

VEN

*VEN from ABOVE, and of the FATNES of the EARTH from BENEATH.* He was not ignorant of those Blessings, which the God of *nature* had inclosed in those *natural things*; and therefore he saith in the same place, *The smell of my Son is like the smell of a field, which the Lord hath blessed.* And St. *Paul* in his Epistle to the *Hebrews* tells us, *That the Earth, which drinketh in the Rain, that cometh oft upon it, receiveth blessing from God; but that which beareth Thornes and Briars is rejected and nigh unto Cursing, whose end is to be burnt.*

But to explain what this blessing is, we remember we have written elsewhere, that *Water* *Anthrop.* is of a double Complexion, *Circumferentiall* and *Centrall.* In the *Circumference* she is *crude*,

*crude, volatill* and *phlegmatic*; but in the *Center* ſhe is better concocted, *viſcous, aëreall*, and *fierie*. This *Centrall* part is *ſoft* and *ſaltiſh*, outwardly *white* and *Lunar*, but inwardly *red* and *Solar*, nor can it be well extracted without a *lunar* or *ſolar Magnet*, whoſe proper *aliment* it is, and with which it hath a wonderfull *Sympathie*. Hence that obſcure ſaying of the Philoſophers, who when they deſcribe unto us their *Mercurie*, give it this Character as moſt naturall, *Quod adhæret corporibus*. That it adheares to the *bodies* or *metalls*. And as *Pithageras* ſaith in the *Turba*, *Suum abſque igne conſequitur ſocium*. And therefore it is written in the ſame book, *Magna eſt propinquitas inter Magneſiam & Ferrum*. We ſee indeed by a vulgar

vulgar Experience, that if any ordinary ſtone ſtands long but in common water, there ſticks to it a certain *limoſitie*, which the water depoſeth. But notwithſtanding all this, and all they ſay, we muſt needs affirm, that even their *Mercurie* adheres not to the *vulgar metalls*; and in this word *Mercurie*, as in all other termes, they are not a little ambiguous and ſubtill. There is indeed a *myſterie* of theirs in *water*, and a knotty one, with which many learned men have been gravel'd; and now ſince we have mention'd it, we care not much if we ſpeak *ſoberly of it.*

There is nothing ſo frequent, and indeed nothing ſo conſiderable in their Books as *Fire* and *Water*, but the reciprocall and confuſed *uſe* of both *termes*, puzzles

puzzles much, as when they tell us that their *water* is their *fire*. Of this they have written ſo ſtrangely, that I have ſomtimes been angry with them; but amongſt them all, I found one had a good will to ſatisfie me. This Author confeſſed he *miſcarried* two hundred ſeverall times, notwithſtanding his *knowledge* of the *true matter*, and this becauſe he did not know the *fire* or *agent* by which the *matter* is *altered*. Theſe *miſfortunes* of his own moved him it ſeems, to a *commiſeration* of *Poſterity*; but I muſt needs affirm he hath taken his *liberty*, and expreſt his own *mind*, after his own *way*. *Our fire* (ſaith he) *is mixerall, equall, continuall; it vapours not unleſſe the heat be too great; it participates of Sulphur; it Diſſolves, Calcines,*

*and*

*and congeales all; it is artificial to find, and not chargeable, and it is taken elsewhere than from the Matter.* To all this he adds that at last, whereof he would have us take most notice. *This fire* (saith he) *is not alter'd or transmuted with the Matter.* He thought certainly he had spoken *enough*, and truly so he hath but it is to such as know it already.

For my own part I have found a certain *mineral stinking water*, which partakes of the nature of *Sulphur*, and whose *preparation is artificiall*, which is not of the *essentiall parts* of the *matter*, but *accidentall* and *extraneous*, which *vapours* not unless it be *over-heated*, which *Dissolves*, *Calcines*, and *Congeales* all, but is not *congealed*; for it is expel'd at last by the *fire of nature*, and

and goes off in *windy fumes.* This menſtruous ſulphurious *fire againſt Nature*, hath taught me how *natural* our *work* is; for it doth that here, which common *water* doth in the great world. In this reſpect it is call'd of ſome Philoſophers *Phlegma, Ros, Aqua Nubium*; not certainly that it is ſuch, and therefore let us not deceive our ſelves with *Miſconſtructions.* He that would know the Reaſon of thoſe *Termes*, let him take this Account from a moſt knowing Philoſopher. *Aqua Nubium vocatur* (ſaith he) *quia diſtillata, eſt velut Ros Maij, tenuiſſimarum partium. Eſt quoque eadem aqua acetum acerrinum, quod corpus fecit merum ſpiritum. Ut enim acetum diverſarum qualitatum eſt, nempe ut in profundum penetret, & aſtringat, ſic*

*hac*

*hæc aqua solvit, & coagulat, non autem coagulatur, quia non est de subjecto proprio.* Thus much as to the *Termes*, and now let us return to the *thing* it self. I said this *fire* effects that in the Glass, which common *water* doth in the great World; for as this *phlegmatick element* coagulates not, nor is it at all diminished, notwithstanding that infinite number of *individualls*, which *Nature* still produceth; even so it is in our *work*; for *our water* also alters not, though the *matter* be alter'd in her *belly*, and our very *Principles* generated there, namely *Sulphur* and *Mercurie philosophicall*. Nor should any man wonder that I affirm *common water* to be *incoagulable* by *heat at least*, for in this I speak not unadvisedly. I know there are in *water* some *natures*

*coagulable*, but they are not parts of the *water*, but of other *elements*; Nor will I deny but *some phlegme*, nay, a very great quantity, and somtimes all, may be retain'd by mixture with other *natures*, and seem to be coagulated into *Stones*, and those sometimes *transparent*; but *coagulation* in this sense, namely by *mixture* of *parts*, as in *meal* and *water*, I mind not; but by *coagulation* I understand a *trasmutation* of the *substance* of *meer water* into *Earth* or *air*, and this in simple *water* cannot be. I know there is a *water*, that of it self, without all *extraneous additions* will *coagulate* in a *soft* heat to a *fusible salt* more pretious than *Gold*; but this is not any *water* that the eye sees, but another *invisible Humidity*, which is indeed every where

where, *ſed non videtur* (ſaith *Sendivow*) *donec artifici placeat*. This might ſatisfie as to this point, but I will add ſomething more, leaſt I ſpeak without Reaſon, eſpecially to thoſe, who are not willing to allow others a better judgment than they have themſelves.

The commerce that is maintain'd between *Heaven* and *Earth*, by the *aſcent* and *volatilitie* of *water*, may ſufficiently inform us of what dangerous *conſequence*, the *coagulation* of this *element* would be. It is improbable then that the wiſe God of *Nature*, ſhould make that *Humidity coagulable*, whoſe very *uſe* and *office* requires it ſhould be otherwiſe; For if in the *eſſence* of *water*, as it is *ſimple water*, there were an *aſtringent congealing faculty*, it would

by degrees attain to a total *fixation*, and then there could be no *further generation*, either of *ſpermes* or *bodies*; Reaſon for it is this, if the *water* were *fixed*, there would be no *vapour* or *cloud*, and there being no *vapour*, there could be no *ſperme*, for the *elements* cannot meet to make the *ſperm* but in a *vapour*. For example, the *earth* cannot *aſcend*, unleſs the *water* be firſt *rarefied*, for in the *belly* of the *water* is the *earth* carried up; and if the *earth aſcends* not, having put off her *groſſe body*, and being *ſubtiliated* and *purged* with the *water*, then will not the *air* incorporate with it, for the *moiſture* of the *water* introduceth the *air* into the *rarefied* & *diſſolved earth*. And here again as the *water* recõcil'd the *air* to the *earth*, ſo doth the *air* reconcile

cile the *water* to the *fire*, as if it would requite one courtesy with another; For the *air* with its *unctuosity* and *fatness*, introduceth the *fire* into the *water*, the *fire* following the *air*, and sticking to it as to its *fuell* and *aliment*. It remains now, that we observe, that the *vapour* of the *water*, was the *locus* or *matrix*, wherein the other three *elements* did *meet*, and without which they had never come together; For this *vapour* was the *Deferent* that carried up the pure *virgin earth* to be *married* to the *Sun* and *Moon*, and now again she brings her down in her *belly*, impregnated with the *milk* of the *one*, and the *blood* of the *other*, namely with *air*, and *fire*, which Principles are *predominant* in those two *superiour Luminaries*. But some

wiſe one may argue and tell me, that this *vapour* being thus *impregnated*, may now be *coagulated*, and *fixed*, by help of thoſe *hot Principles* of *air* and *fire*. To this I anſwer, that the *viſcous ſeminal part* of the *water* may, but the *phlegm* never, and I will ſhew as much by example. When this *vapour* is fully *impregnated*, it ſtaies no longer in that Region, but returns preſently to the *earth* from whence it *aſcended*. But how doth it return? Certainly not in a violent ſtormie *precipitation* like *Rain*, but as I have written elſewhere, it *ſteals* down *inviſibly* and *ſilently*; For if it be a *vapour*, ſuch as I ſpeak of, *In quo eſt imaginatum ſemen Aſtrale certi ponderis*, then it is neither *heard of* nor *ſeen* till a long time after. But to proceed in what I have promiſed

*Lumen de Lumine.*

miſed to prove, I ſhall inſtance in *common Dew*: For *dew* hath in it ſome ſmall *doſe* of the *ſtar-fire*. We ſee therefore that this *humidity* comes down ſilently, for its *incloſed fire* keeps it *rarefied* in the *form* of *air*, and will not ſuffer it to condenſe to *water*, at that *height* as the *vapour* of *Rain* doth; But when it is deſcended neer the *earth*, it mingles with other *crude vapours*, and borrowing from them a great quantity of *phlegm*, ſettles at laſt into *Dropps*. But before we go any farther let us here conſider thoſe words of the Son of *Sirach*. *Looke* (ſaith he) *on all the Works of the moſt high, and there are Two and Two one againſt the other*. In this he agrees with that little *fragment* which goe under the name of *Moſes*, where God teacheth

him thus. *Scias, quod unicuique Creaturæ, & compar, & contrarium creavi.* I will not peremptorily affirm that *Moſes* is the author of this piece, or that God taught him in thoſe very *words*, but I affirm that thoſe words expreſſe the *truth* of God, and point at ſome *great Myſteries* of *his Wiſedome*. Nor will I here omit a conſiderable Circumſtance, namely that this piece hath in it ſome Hebrew words, and this proves the Author was a *Jew* if not *Moſes*. But to paſs by the Author and come to his Senſe; I ſay that God created *water* to oppoſe it to the *earth*, and this appears by their *different complextions* and *qualities*; For the *earth* is *groſſe* and *ſolid*, the *water*, *ſubtill* and *fluid*; and the *earth* hath in her the *coagulating*, *aſtringent* power, as the

*watter*

*water* hath partly in it the *ſoftning diſſolving facultie.* The *earth* then ſhuts up her ſelf, and in her ſelf the *fire*, ſo that there can be no *Generation* or *Vegetation*, unleſſe the *earth* be opened, that the *fire* may be at libertie to work. This we may ſee in a *grain* of *Corn*, where the *aſtringent earthy faculty* hath bound up all the other *elements*, and *terminated* them to a *drie compacted body*. Now this *body*, as long as it is *drie*, or as our Saviour ſaith, *as long as it abideth alone*; that is to ſay as long as it is without *water*, ſo long it can bear no *fruit*: But if it falls into the Ground and *dies*, that is to ſay, if it be *diſſolv'd there* by the *Humidity* of *Heaven* (for Death is but Diſſolution) then it will bring forth much *fruit*, as our Saviour

our teſtifieth. It is the *water* then that *diſſolves*, and *life* followeth the *diſſolution*; for no ſooner is the *body opened*, but the *ſpirit* ſtirrs in it, perceiving in the *Diſſolvent* or *dewie water*, another *ſpirit*, to which he deſires to be *united*. This *ſpirit* is the *air* incloſed in the *dew* or *water*, which *air* is called in the Philoſophers Books, *Aqua Maris noſtri*, *aqua vitæ manus non madefaciens*. But who will beleive that there is a *drie water* hid in the *moiſt*? Certainly few: and this *Sendivow* tells us of ſome Sophiſters of his acquaintance. *Non credebant Aquam eſſe in mari noſtro, & tamen Philoſophi videri volebant.* I have my ſelf known many ſuch Philoſophers, and of whom I can ſay the very ſame. But to return to

our

our buſineſs; It is called *aqua vitæ*, becauſe this *air* involves in it ſelf a *fire*, which is *life univerſall*, not yet ſpecified, and therefore it agrees with all *particular lives*, and is amicable to all kind of Creaturs. Now the particular ſpecified *fire*, or life of the *Grain*, which is the *vegetable magnet*, attracts to himſelf the *univerſall fire* or *life*, which is hid in the *water*, and with the fire he attracts the Air which is the *veſtiment* or *body* of the *fire*, called by the *Platonicks*, *Currus Animæ*, and ſomtimes *Nimbus ignis deſcendentis*. Here then is the ground upon which the whole Myſterie of Naturall Augmentation and Multiplication is built; For the *body* of the *Grain* or *Corn*, is augmented with the *aliment* of *air*, not *ſimple* but *decompounded*,

*pounded*, which *air* is carried in the *water*, and is a kind of *volatill ſweet ſalt*; but the *fire* or *life* of the Grain, is fortified with the *univerſall fire*, and this *fire* is involv'd in the *air*, as the *air* is in the *water*. And here we may obſerve that it is not *water* onely, that conduceth to the *Generation* or *Regeneration* of things, but *water* and *fire*; that is *water* and *ſpirit*, or *water* that hath *life* in it; And this, if rightly underſtood, is a great *Manuduction* to *Divinity*.

To conclude, the Summe of all we would ſay is this, the *Rootes* and *Seeds* of all *Vegetables* are placed in the *earth*, in the midſt of this *dewie fountain*, as a Lamp is placd in the mid'ſt of *Oile*; and the *fire* or *life* of the *Seeds* attracts to it ſelfe

the

the *Abryſſach* or *Leffa*, I mean the *Fuyce* or *Gumme* of the *water*, as the fire of a Lamp attracts the Oile that is round about it. Now when all the *air* is drawn out of the *water*, then *attraction* ceaſeth, and *concoction* or *tranſmutation* begins, but if the *crude water*, which was the *vehiculum* of the *air* ſtaies with the *ſeeds*, then it hinders *concoction*, and therefore the *Sun* and the *Archeus* jointly expell her, ſo that ſhe takes wing and returnes to the *Region* of the *air*, where again ſhe fills her belly with that *ſtarrie milk*, and then *deſcends* as before. This is the reaſon why there is in Nature, ſuch a *viciſſitude* of *ſhowres* and *ſun-ſhines*, for the *ſhowres* bring down the *aëreal nutriment*, and when the Plants have attracted it, then the *ſun-ſhines* call up the

*crude*

*crude water*, which otherwiſe would hinder *Digeſtion* & *Congelation*, This then is the trade that *common water* drives, but if ſhe could be *coagulated*, this trade would ceaſe, and all *life* would ceaſe with it. I have for many years look'd upon her as on a *Bird* that flies to her *Neſt*, and from it again, feeding her young ones, and fetching food for them. Nor is this a new fancy of mine, for ſome learned men conſider'd as much before; in which reſpect that *milkie moiſture*, which is found in her Criſtall Breſts, is call'd by ſome of them *lac volatilium*, the milk of Birds, and they have left it written, that *Birds do bring their ſtone unto them*.

To make an end, obſerve that there is a great difference between this *common water*, and

our

our Chymicall *water* or *fire*, mentioned formerly out of *Pontanus*; for our water helps *coagulation*, and this hinders it; For if the *Phlegm*, or *crude spirit* staies with the *air*, the *air* will never *congeale*; and therefore said *Sendivow*, *Omnis aqua congelatur calido, si est sine spiritu*; And thus have I demonstrated my *Position*, namely that *common water is not congelable.*

Nothing now remains, nor is there any thing hinders, but that we may safely and infallibly conclude, that *simple crude water* feeds nothing; but the *Gum* or *congealable part* of it feeds all things; for this is the *Astral Balsam* and the *elementall radicall Humidity*, which being compounded of *Inferiours* and *Superiours*, is a Restorative both of

of *ſpirits* and *bodies*. This is that *general vital aliment*, which God himſelf provides for all his Creatures, and which is yearly produced and manifeſted in the *Elements*, by the inviſible operation of his *Spirit*, that works all in all. This hath in it the whole *Anatomy* of *Heaven* and *Earth*, whoſe Belly is full of *light* and *life*, and when it enters into theſe *lower parts* of the *World*, it overcaſts them with a certain *Viridity*, makes them break forth into *flowres*, and preſents us with ſomthing that is very like to the *Paradiſe* we have loſt. In a word this is no *humane confection*, but a thing prepared by the *divine ſpirit*; nor is it made for *Vegetables* onely, but for *Man* alſo, whom God did ſomtimes feed with it. This the *Scripture* tells us, whoſe

whose Authority is above *Aristotle* and *Galen*; For thus I read in *Exod.* *And it came to pass that at even, the Quailes came up and covered the Camp, and in the morning the Dew lay round about the Hoste. And when the dew that lay was gone up, behold upon the face of the Wilderness there lay a round small thing, as small as the hoare Frost upon the ground, and when the Children of* Israel *saw it, they said one to another, it is Manna; for they wist not what it was; And* Moses *said unto them, this is the Bread which the Lord hath given you to eate.* Every Child knows that *dew* settles into round drops; and here *Moses* tells us, that when the *phlegmatic humidity* was gone up, the *congelative part*, that staid behind, was a round small thing, for it retained still the fi-

*Cap.* 16. 13, 14, 15.

gure of the drop, in whoſe belly it was hid. This *congelative part* is *oleous* and *fuſible*, and with this alſo the Scripture accords, telling us, *That when the Sun waxed hot, it melted.* It is withall of a moſt *facile, quick alteration*, and therefore eaſily *tranſmutable* or *convertible* into any *form*; and for this reaſon *Moſes* charged the people *to leave none of it till the morning*; but *ſome of them* (ſaith the text) *left of it till the morning, and it bred wormes and ſtank*; Whence we may gather, that it is in ſome degree *animall.* We ſee then that the *Spirit* of God is ſtill buſie with *water*, and to this houre moves not onely *upon it*, but *in it*, nor do I doubt but this is the ground of that *deep queſtion*, which (amongſt many others) God propoſed to

*Job*,

*Job. Hath the* RAIN *a father, or who hath begotten the* DROPS *of* DEW? It is worth our observation, that the Children of *Israel*, when they saw this *thing*, (though they knew it not) said one to another, *it is Manna*; for what argues this, but that *Manna* (as the word imports) was some *secret gift of God*, which they knew not, but had formerly heard of by Tradition from their *Fathers*; and perhaps by such a *description* as *Hermes* gives it in the *Zaradi*, namely, that it *ascends from the earth to Heaven*, and *descends again from Heaven to the Earth*; and this might make them call it *Manna*, because it *descended* with the *dew*. I question not but *Moses* knew it well, though the *common people* wist not what it was; For the *Golden Calfe* could not

*Chap.* 38. *v.* 28.

be burnt to *powder* with *common fire*, but with the *fire* of the *Altar*, which was not that of the *Kitchin*. This is plain out of the *Machabees*, where it is written, that this *fire was hid in a Pit*, and that *for many years* it was there *kept ſure* during the *Captivity*. But who is ſo mad as to hide *common fire* in a *pit*, and to expect he ſhall find it there *many years after?* Is it not the beſt courſe to *quench it*, and rather *drown* it in a *VVell*, than *burie* it in a *Pit*. We doubt not for our part, but this *fire* was far *different* from the *common*, and this the Text alſo tells us, for when it was *brought out* of the *Pit*, it was not *fire*, but a *THICK WATER*. The truth is that this *Myſterie* belong'd to the *Jewiſh Church*; the *Prieſts* and *Prophets* having *receiv'd* it from

from the *Patriarchs*; I mean from *Abraham*, *Isaac*, and *Jacob*, and they from *Noah*, and all of them from *Adam*, as we have proved elsewhere. These indeed were the men that planted the World, and instructed Posterity; and these and none other must be those *antient* and *first Philosophers*, whom *Zadith* calls *Avos Mundi*, some of whose *Termes* are cited by him. *Magia Adamica.*

VVe shall now (before we make an end) repeat all we have said, and that in a few words, such as shall be agreeable to *Nature* & to the *parts of the world*, as they have been manifested to us by *experience*. We have certainly found, that there is nothing *above*, but the *very same* is also here *beneath*, but in a more *gross materiall Complexion*; for God hath ordained, that

the *groſs* and *corpulent ſperm* of *Inferiours*, ſhould afford a Body to the animating and ſubtil Influx of their *Superiours*. Now God hath decreed no *union* of *Spermes*, but of ſuch as proceed from *bodies* that are of the *ſame nature* and *kind*; For his own Word bears him witneſſe that *he hates confuſion* or a *mixture of Seeds* that are different, or of a divers kind. Not unadviſedly then did the *Prieſts*, or (as *Proclus* tells us) the *Founders* of the *antient Prieſthood* affirm, *Cœlum eſſe in Terrâ ſed modo Terreſtri, & Terram eſſe in Cœlo ſed modo Cœleſti*; for otherwiſe they could not be of a kind. We ſay therefore, that in this *Univerſe*, there are four *Luminaries*, whereof two are *Cœleſtiall* and two are *Centrall*. The *Cœleſtiall* are the *Sun* and *Moon*,

*Levit.* 19. 7. 19.

and

and they are known to all the world; The *Centrall* indeed are not *known*, and therefore not *believed*, for the *one* is overcast with *earth*, and the *other* with *water*. In the *Center* then of the *earth*, there is hid a *fire*, which is of nature *Solar*, but more grosse than that which is in the *Sun*; and in the belly of the *water*, there is carried a *viscous grosse air*, of a *menstrous lunar nature*, but not so *bright* and *subtill* as that which is in the *Moon*. To be short, the *Central Sun* casts into the *belly* of the *water* a *masculine hot Salt*; and the *water* receiving it, ads to it her *seminal feminine Limosity*, and carries it upon her wings into the *Region* of the *air*. Thus we see how the materiall part of the *seed* is made, and now to this *body* of it the Heaven gives *life*, the Moon

giving it *ſpirit*, and the *Sun* giving it *Soul*; and thus are the *foure Luminaries* brought together, the *ſuperiour* contributing that to the *ſeed*, which is *ſubtill* and *vitall*; and the *inferiour* that which is *corpulent* and *materiall*. This *Seed* is carried inviſibly in the *belly* of the *wind*, and it is manifeſted in *Water*, I ſay in *water* as clear as *Criſtall*, and out of *water* it muſt be drawn, for there is not under Heaven, any other *body* where it may be found. I have ſought it my ſelf in the *common metalls*, in *Quickſilver*, in *Antimonie*, and in *Regulus* of *Antimonie*, alſo in *Regulus* of *Mars*, *Venus*, and *Saturn*, and of all the *bodies*: but I loſt my labour, for I ſought it where it was not. All theſe *Errors* did I run into after I had known the *true matter*; for

for having miſcarried in my *firſt attempts* upon it, I left it as a *thing untractable*; and this *Tergiverſation* of mine, brought me into many *inconveniencies*. I conceived indeed, that a *vitrioll* made of thoſe four imperfect *bodies*, *Antimonie*, *Iron*, *Lead*, and *Copper*, might be that *glaſſie Azoth* of *Lullie*, whoſe *ſpirit* or *water* he hath ſo magnified in his *Teſtament*.

This indeed *clinks* finely, and may ſo ſwell a young head, as to make him turn *Poet*, and like the *Delphick Divell*, tell a *lie* in *Heroicks*. No leſſe *obſtructive* to me was that Speech of *Parmenides*, in the *Turba*. *Æs aut plumbum, pro pinguedine vel nigredine, & ſtannum pro liquefactione ſumite*. What can this ſignifie at firſt ſight but *Antimonie*? and what can this *ſtannum*

*num*, that comes from it by *liquefaction* be, but *Regulus*: This made me labour for a long time on this feculent unprofitable *body*, supposing of a truth, that *Regulus* of *Antimonie* was *white lead*, or *Tin philosophical*. But that we be not deceived, all these *Parables* relate to another *Minera*, and not to *common Antimonie*, which the *Turba* condemns in these words. *Notandum est quod invidi lapidem antimonium nuncupârunt. Note* (saith *Cambar*) *or observe that the envious call'd the Stone Antimonie*: But what the envious call'd it, that certainly it is not. And *Basill Valentine* in his *Currus Triumphalis*, which he hath written in the praise of *Antimonie*, tells us; *Non tantum illi a Deo concessum est, uti in, vel ex Antimonio inveniatur Mercuri-*

*Cambar in Turba.*

us

*us philoſophicus, primum Ens, Argentum vivum, & aqua prima metallorum perfectorum, ex quâ fit magnus lapis antiquorum philoſophorum; Sed hoc primum Ens in Alio Minerali invenitur, in quo metallica ratione operatio altior eſt, quam ſtibij.* And the ſame *Baſill* a little afterwards, ſpeaking of *Stella Martis*, delivers himſelf thus. *Plerique putârunt hanc ſtellam eſſe materiam veram lapidis philoſophorum, cogitantes ſe veraciter hoc imaginari, quia natura ſtellam hanc ſponte ſuâ formavit; Ego vero nego: hi viri, Regiâ viâ relictâ, per avias rupes, ubi Ibices habitant, & prædatrices Aves nidificant, iter inſtituunt: Non id debetur huic ſtellæ, ut materia ſit lapidis nobiliſſimi, licèt in eo latet medicina optima.* It remains then Reader, that we lay aſide

aſide all *common metalls*, as *Gold*, *Silver*, *Copper*, *Iron*, *Tin*, *Lead*, *Antimonie* and *Quickſilver*. For if we ſeek the *ſperme* in any of theſe, we ſhall never find it, becauſe we ſeek it in *metallis vulgi*, *in quibus non eſt*, as *Sendivow* hath told us. We muſt therefore ſeek another *body*, which is not common, nor is it made by mixture or otherwiſe, of any *metall* that is *common*; but is a certain *black ſulphur* made by *Nature*, and which never touch'd the *fire*. This is that *body* whereof *Albertus Magnus* hath thus written: *Datur in Rerum naturâ corpus metallicum quoddam, facilis ſolutionis, faciliſque putrefactionis, ſi præparationem ejus nôſti, fælix Medicus eris.* And after him, his Diſciple *Thomas Aquinas* ſpeaking of the ſame

*Mi-*

*Minera*, cites these notable words out of another Philosopher; *Est quædam species metalli, quam Gens nunquam invenit.* This is the *metall* we must seek for, and it is hard to find, because *we must not dig to come at it*, for if we know where it is, we need no more but stoop and take it up *gratis*. Yet it is neither *Glaubers Antimonie*, nor *common Lead*, nor is it a *flint-stone*, nor the *Marle* of *Peter Faber*, who after he had wearied himself, and deceived his Readers with Discourses of *Antimonie*, and sublimate with *salts* of *common metalls*, sought the *sulphur* at last in this *Clod*, or *Marga*, as he calls it. But to pass by these Fooleries and come to a Conclusion: I say that this *black sulphur* is the *Male*, which being found, we are in the next place

place to ſeek the *Female*; And here obſerve, that God Almighty hath in *particular bodies* made no difference of *Sexes*, but onely in the *animall Kingdome*, for in *Vegetables* and *Mineralls* there is no ſuch thing. VVe ſee that in grains of *Corn* (ſuppoſe of *wheat*) there is no diviſion into *Males* and *Females*, for the truth is they are all *Males*, and God hath allowed them no *Female*, but the univerſal one, namely *water*, whoſe *viſcous general ſeed* joyning with the *particular ſeed* and *ſpirit* that is in the *Grain*, is therewith fermented and congealed into the ſame *nature* with the *Grain* it ſelf, and ſo propagates and multiplies the *Corn*: even ſo it is in *metalls*, for every one of them is *maſculine*, *ſulphureous*, and *Cholerick*; Nor hath God ordained

dained that any of them ſhould propagate and multiply the other, either *naturally* or *artificially*; though we deny not but they may be multiplied by help of that *ſeed*, wherein God hath placed the bleſſing of Multiplication. In *Metalls* then, there is no Diſtinction or Difference of *Sexes*, ſo that out of them it is impoſſible to extract Maſculine and Feminine *Spermes*, for ſuch cannot be extracted but from *bodies* that are *Male* and *Female*, which *metalls* are not, for if they were, they would propagate without *Art*, God having ſo ordained it. It is plain then, that *metalls* (being not *Male* and *Female*) breed within themſelves no *ſeed*, and by conſequence cannot give that which they have not; for the truth is, the *ſeed* whereof they

they ſpring, is that general *ſeed* of the *elements*, namely a certain *humidity*, which appears (as *Sendivow* tells us) *in formâ aquæ pinguis*, that is *in the form of a fat water*. This *water* is their *ſeed*, their *Mother* and their *Female*. for of this they were originally *made*, and if in this they be again *diſſolved*, then the Child will attract the Mother to it, and convert her totally to his own *nature*; and on the contrary, the *ſpirit* of the *Mother* will multiply the *ſpirit* of the *Child*, and exalt it to a perfection more than ordinary. This is the way, and beſides it there is none; For there is no *water* under Heaven, from what *bodies ſoever* it be extracted, that hath in it the *mltiplying vertue*, but this one *water*, which God hath bleſſed. And here

here, though I ſeem to ſpeak indifferently of *Metalls*, yet do not I mind the *common*, for their *ſpirits* have been *mortified* in the *fire*. Take therefore *our Sulphur*, which never *touch'd* the *fire*, and whoſe *life* is *whole* in *Him*: join this *living Male* to a *living Female*, for in this (as I have elſewhere intimated) lies all the *Myſterie*, namely *in the union of a particular ſpirit to the univerſall, by which means Nature is ſtrangely exalted and multiplied*. Labour therefore to unite theſe two ſubſtantially and thoroughly, and thou canſt not *miſs*, if thou knoweſt the *applications*; For ſuffer me to tell thee a *ſecret*; that the *application* of *Actives* to *Paſſives*, I mean the *Manner of it*, is the *greateſt difficulty* in all the *Art*. *Anima Magica*

I Fare-

Farewell Reader, and enjoy these my Labours which I freely *communicate* to thee: not I'le assure thee, out of any Design, for I seek not my *own Glory*, but that of God and thy benefit.

## *A ſhort Appendix by way of Admonition to the Reader.*

IT was not my intention to *adde* any thing unto what hath been *allready written*: but when I *reflect* on thoſe *vexations* I have indur'd my ſelf, in the purſuit of this *Science*, I begin to think Ihave not ſaid enough. To be a little more plain then, know Reader, that whoſoever ſeeks the *Philoſophers Mercurie* in *metalls*, of what kind ſoever

they be, is already out of the way; for that *Philosophick Mercury*, so much talk'd of, is a *Water*, and in *metalls*, *water* there is none; for the *sulphur* hath not onely *congeled* it there, but hath withall dried it up. This is evident in *common Quicksilver*, and *Antimonie*, which of all *metalline bodies*, are the most *crude*, and yet as *crude* as they are, their *water* is *exiccated* by their *fire*; for if we force them into a *fume*, that *fume* settles not to a *liquid spirit*, but into *drie Flowres*. This made the Philosophers seek a more *crude minera*, whose *fume* was *moist*, and would settle into *water*, as being not yet master'd by the *Sulphur*. Such there was none but the *Mother* of *Meronrie*, or the *first matter*, whereof *Nature* makes the *common Mercurie*

*curie*, and this also they call'd *Quicksilver*, and a *viscous water*, for such it is. In this *Minera* the *mercuriall vapour* was not so drie, but it would settle into *water*, and with this *water*, they dissolved the *metalline bodies*; for the *moist fume* of this *minera* reduc'd the *metalline drie fumes*, so that both turn'd into *one water*, and this they called *Mercurie philosophicall*, and *duplicated Mercurie*. In this point I need not say more, and if they be not willfully blind, here is *Light* enough for our *Metallmongers*, and especially for those confident *Roasters* o *Antimonie*, who over the smoak of that Drugg dream of *mysteries*, as if they were transported into a certain *Capnomancie*. For my part I denie not but *Antimonie* may be reduc'd to a

*mercu-*

*mercuriall water*, though I know not to what purpoſe, for neither our *Mercurie* nor our *Tincture* riſeth from it, if *Baſill Valentine* may be believed. True it is, the Philoſophers uſe it, but as a meer Inſtrument that goes off again, and ſo they uſe even Kitchin *fire*, but it is not their *matter* or *ſubject*, and much leſſe is *common Gold*, as ſome Ignorants would have it. There is indeed *another Antimonie*, which is our *Sulphur*, and the *ſubject* of the whole *Art*; but this is ſo hard to find, and wen it is found, ſo hard to prepare, that it had almoſt caſt me into *Deſpaire*. Howſoever if thou doeſt *ſeriouſly conſider* what I have written, and what hath fallen from me in ſome places with as much *purpoſe* as *caution*, then verily neither the thing

thing it self nor the *preparation* of it can be *hid* from thee. To make an end, know that the Philosophers have two *Mercuries* or *waters*, the *First* and *Second*, their *first* is the *spirit* of our *Antimonie*, and here understand me rightly; Their *second* is that of *Mercurie* and *Venus Philosophicall*, and this of it self is all-sufficient; But to shorten time, the Philosophers *ferment* it with *common Gold*. I have now spoken more than *Discretion* can well allow of, but the *Sense* of those *Difficulties* I have met withall, hath carried me thus farr: Howsoever be thou cautious in thy *Construction*, least the name of *Antimonie* deceive thee, for so thou maist run into a fruitless expence of *Time* and *Substance*. This is all I have to say, and

now

now what *use* to make of it is in thy power; if thou canst believe, it is well, if not, forbear from this *Art* altogether, or thou wilt live to punish thy own *Incredulity*.

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# *FINIS*

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## *ERRATA.*

PAge 14. *line* 5. read *retards*. p. 24. l. *ult*. dele *That*. p. 26. l. 23. r. *attract*. p. 52. l. 9. r. *vapours*. *Ibid*. l. 15. r. *Sapours*. p. 61. l. 14. r. *Quod*. p. 74. l. 1. r. *was not cured*.

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Wind or Air stirred by Fire
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Fire begins every motion — motion, life
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Some other works
apparently lost
of Eng: Phil.

Meteorologie page VI of preface

Philosophia Gratiae —

page 24 Emphates — Aphorisms —

Air = Dry water 90

~~water — [illegible]~~

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1-14-6

water moist | moist air

cold | hot

hot

cold | hot

Earth dry | dry Fire

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Earth - grip, solid

water subtle fluid - 88